

THE Converted Catholic. EDITED BY FATHER O'CONNOR.

When thou art converted, strengthen thy brethren.—Luke xxii., 32.

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THE CONVERTED CATHOLIC

A MONTHLY MAGAZINE

Specially designed for the enlightenment of Roman Catholics and their conversion to Evangelical Christianity.

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EDITORIAL NOTES.

IN THE WONDERFUL FOURTEENTH chapter of the Gospel of John our Lord says, referring to the "Mansions in the Father's house" and His promise to prepare a place for all who love him—"If it were not so, I would have told you." The promises are true if we only believe. Our Roman Catholic brethren cannot rely on the promises of the Pope or priests, for they are fallible sinful men, but they can rely on the promises of God. If they were not true Jesus would have told us.

WE PUBLISH THIS MONTH A REMARKABLE letter from Lemont, Ill. It will be found in "Converts from Rome." The Catholics of Lemont have demanded the removal of Father Hogan.

FATHER GAYMORE'S ARTICLE SHOULD be widely circulated among Roman priests in this country and Canada.

CHAPLAIN McCABE'S "ADVICE TO THE POPE" that appeared in our March issue has been extensively copied by the religious press, and due credit has been given, except in one instance in a Massachusetts paper.

THE JESUITS OF NEW YORK WERE NOT invited to take part in the centennial celebration of Washington's inauguration. Nevertheless they intruded on President Harrison at the banquet and presented to him a polyglot eulogium of Washington in twenty-seven languages, written by the professors of their college. As a display of energy in advertising themselves this feat is without parallel.

FATHER AGOSTINO, AN ITALIAN PRIEST, in one of his Lenten sermons in Rome last April, eulogized the king of Italy, and the next day was reprimanded by the Pope. A cablegram from Rome, April 26, said: "The Pope to-day summoned Father Agostino to the Vatican and reproved him for his sermon in which he invoked the divine blessing upon King Humbert and the Italian army." We may expect Father Agostino to follow in the steps of Father Gavazzi and "reprove" the Pope by abandoning his Church and calling the people to come out of it.

PAUL LE CLAIR'S ARTICLES ON "THE Church of Rome" show the master hand. His intimate knowledge of that Church has led many to surmise that he had been a Roman Catholic. Among others, Rev. Robert Russell Booth, D. D., pastor of Rutgers Presbyterian Church, this city, deemed him a converted Catholic, because he not only exposed and demolished the untenable position of Rome as a Christian Church, but in all his articles he entreated the Roman Catholics to "come out and be separate" from that delusive system of religion.

If "Paul Le Clair" was not a Roman Catholic he had a very narrow escape.

BISHOP HEALY, OF THE ROMAN Catholic diocese of Portland, Maine, is thus described by one of his priests in a formal complaint sent to Rome some years ago:

"Personam mixti sanguinis, patre albo et matre nigra; et lana in capite ejus hoc probatur."—"A person of mixed blood, with a white father and a black mother. This is proved by the wool on his head."

A colored bishop can be as good or bad as his white confrere; just as a colored priest, like Father Tolton, of Quincy, Ill., can be as scurrilous as a white priest. But Bishop Healy is very sensitive on the subject of his mixed blood, and when he learned what the priest in question had done, he promptly suspended him.

A GREAT CONGRESS OF SPANISH CATHOLICS was held in Madrid in April to sympathize with the Pope in his "imprisonment" in the Vatican palace, and to demand the restoration of his temporal power. Bishops and grandees united in the expression of their devotion to the "august prisoner."

A week later another congress was held in Vienna for the same purpose, the Austrians uniting with the Spaniards in their demand for the restoration of the temporal power. Similar assemblies have been held this year in various parts of Germany, France and Belgium. What does it all mean? Simply that the Pope is exciting his followers to demand of the various European governments that they compel King Humbert to restore the city of Rome, or a part of it, to the Pope and acknowledge him as a temporal ruler, or accept the alternative of a general European war.

WE COMMEND TO OUR READERS THE articles in the *Century Magazine* by Mr. Charles De Kay on various phases of religious life in Ireland. The article in the March issue proved that St. Patrick, though a great missionary, was not a Roman Catholic. In the May number in "The Monasteries of Ireland" he says St. Patrick never acknowledged the supremacy of the Pope, and that the morals of the clergy in Ireland, according to Giraldus Cambrensis, were as bad as in continental Europe, or as they are in Mexico and South America to-day, where the priests are the fathers of families without the marriage tie.

REV. H. W. BENNETT, D. D., Columbus, Ohio, says in *Our Methodist Paper*:

"There is great activity in all the Protestant Churches. A large number of Roman Catholics have been converted during the year, and still there is 'more to follow.'

"We have received the autobiography of the Nun of Kenmare, and it is a terrible indictment of the Roman Catholic Church. To see what an imposture Romanism is upon people who desire to be religious, one needs but to read this book. This once devout Romanist is now a Protestant."

THE CONVERTED CATHOLIC

Will be sent from now to the end of this year to new subscribers for fifty cents. We ought to have 1,000 new subscribers at this rate. We will have them if you, good, kind reader, will send us one or two. Ask your neighbors to subscribe. If they have not seen the magazine, send for sample copies and we will forward them. Send us even one new subscriber.

CHRIST'S MISSION.

The building fund is growing steadily. It now amounts to \$1,900, and we hope it will be \$2,000 by the time our readers peruse this. Every one who is interested in the work should be a canvasser for this fund. A Mission Building where all the departments of the work could be brought together and which would serve as a home for priests who leave the Church of Rome is greatly needed. Let all help who can. One of the foremost Congregational ministers in the country writes:

NEW HAVEN, CONN., April 27, 1889.

DEAR SIR:—I enclose my check for \$5.00, a small contribution towards your building fund for CHRIST's MISSION. You need a commodious building for all the methods of work and influence which you propose to introduce. A CHRIST's MISSION should be started in every city and large town of our country, and priests who are truly converted and able should be placed in charge. This is as important as the McAll work in France, the evangelistic work in Spain or in Mexico. It is more important because it is work for not only our own country, but work for the whole world. Here a great struggle is to be experienced, and its issue will have effect among Roman Catholics in every land. Not merely is it so important, but it holds larger promise of success than similar efforts elsewhere. In the free air of America, with the surrounding pressure of our free institutions, all such labor should have momentum beyond any that it can attain in any other land. I trust that friends, in thousands, in every Protestant denomination, will hasten to your help.

Yours truly, B. H.

THE LATE HENRY HARRISON.

CHRISTIANITY in New York has lost one of its great exemplars in the person of Henry Harrison, who died Wednesday, April 24, 1889. He was not a public man, or a pastor; he was only an Elder in the Seventh Avenue United Presbyterian Church, and a retired business man. He never sought notoriety, but, like his Master, went about daily doing good. He was a charitable man, according to his means, but his name or fame was not trumpeted in the press—his left hand did not know what his right hand gave. And he had an open hand for every good work that commended itself to his judgment. Though he was of the straitest sect of the Presbyterians, his Christian efforts were not confined or restricted by denominational lines.

In my work for the evangelization of Roman Catholics in New York City during the last ten years I have had the sympathy and aid of many Christian friends of all denominations. Among them Mr. Henry Harrison was one of the best and wisest. His sound judgment, good counsel, and especially his fervent practical Christianity made him a valuable friend and helper. The sweetness of his Christian faith and his joy in the Lord were characteristics that especially endeared him to all who came within the circle of his acquaintance. On every occasion that I met him—and they were many—he had a joyful word of testimony that it was good and sweet to serve the Lord.

He was a frequent visitor at my office in the Bible House, and his presence was always like a beam of sunshine. The last time he paid us a visit

was on the Friday before his death. He said he had no particular business, but as he was calling on his physician in the vicinity he looked in to see how the good work was going on. He was induced to stay a little while, and he prolonged his visit for half an hour; and in all my intercourse with him I never heard such clear testimony of Christian experience, such hope, such trust and joy in the Lord as marked his conversation. He referred to a friend whose religion was not joyous, one who was in the habit of looking at self rather than at Christ and His work; and in Scriptural language gave us a summary of the arguments he used to induce that friend to rejoice ever more in the Lord.

There were several persons in my office at the time, besides the employes, and I called their attention to what Mr. Harrison was saying. All listened with delight, as in simple heartfelt words he spoke of his own reasons for trusting in Christ the Saviour, accepting without question all of God's promises and applying them to himself as well as to others. It was a simple, natural discourse for him, but it was supernatural in its effect upon all of us who heard him that afternoon. For myself I can truly say I shall never forget it.

I give thanks to God for the great blessing of having known such a man as Henry Harrison, the beauty and strength of whose Christian character exemplified the wonderful work of God in the soul. The example of his piety, his sweetness of disposition, his charity, and the Christian graces and virtues with which he was endowed will have a lasting effect upon all who had known and loved him. J. A. O'C.

CONVERTS FROM ROME.

THE following letter will be read with interest by Irish Catholics in this country as well as in old Ireland. When members of Daniel O'Connell's family are leaving the Church of Rome, as recorded in preceding issues of THE CONVERTED CATHOLIC, and the O'Connors of Sligo are following suite, as this letter shows, there is every reason to believe that the Irish race will be emancipated from the yoke of Rome. The O'Connors of Sligo are descendants of the ancient kings of Ireland, and the O'Connells of Kerry have been made illustrious by the achievements of Daniel the Liberator:

BALTIMORE, MD., March 31, 1889.

DEAR SIR:—Having seen a notice of THE CONVERTED CATHOLIC in the Baltimore *Baptist* I wish to become a subscriber.

As you are a namesake you may know some of my family, the O'Connors of Sligo, Ireland. Henry O'Connor, my grandfather, was Mayor of that city in 1848. Father Peter O'Connor, the well-known priest, was my uncle. Had he lived to the present time he would undoubtedly have stood by your side in opposition to Rome and in preaching the Gospel to the millions of our brethren who are in error.

I am a member of the Protestant Episcopal Church, and I realize how great a work you are doing. As a namesake who has also found the sweetness of the Gospel, as well as renounced the errors of Rome, I wish you most hearty Godspeed.

Sincerely yours,

JOHN A. O'CONNOR.

LEMONT, ILL., April 3, 1889.

DEAR SIR:—I read your magazine for the first time yesterday. I did not know that there was a publication on such an important subject. I needed it so much in the past, in my struggles out of Rome, for I had to fight the battle alone before I openly avowed my change of faith. No one but God and myself knew the difficulties I had to pass through. I tried to retain the Roman Catholic faith, but my conscience rebelled and I could not play the hypocrite. I often wished I had the strong faith possessed by others. I felt embarrassed, because at the time of my marriage, my husband, who was a Protestant, became a Roman Catholic to please me; and my three children had been baptized in the Roman Catholic Church. I had not the courage to let my people know that I was dissatisfied with that religion. But now that I have left the Church, if God sends me more children I will not be ashamed to have them baptized Protestants.

Recently when my husband's brother went to have a child baptized, Father Hogan, the priest here, wanted him to promise that his children would be brought up Roman Catholics. This priest is behaving so tyrannically that the majority of the Irish Catholics are going to the German and Polish churches. One of them was asked what good it did them to go to the Polish church, as they did not understand what the priest said. His reply was, "We do not need to understand." Oh, what blindness and folly! I fear Christ and the Apostles would not have done so much good if they went

around preaching in a foreign tongue that the people could not understand.

A year ago I heard this priest Hogan tell a class of thirty children who were making their first communion, and bind them by a solemn oath, not to go to saloons for beer or drink, not to read books against their faith, and to live and die Roman Catholics. This was a terrible thing to do, for the children knew they ought to obey their pastor; and yet before a month elapsed I saw some of them carrying beer from the saloons. If he had any influence over the parents he ought to have made them take the oath, and then the children would not be made to forswear themselves.

I wish some of those people who are rebelling against Father Hogan could receive copies of your magazine. If they are needed anywhere it is in Lemont. There are three big Roman Catholic churches here and twenty-five saloons. There have been more illegitimate births among the Roman Catholic girls since Father Hogan came into town than were ever known before. Young folks cannot afford to get married as they have to pay for a mass, and a big fee besides. If they go to Chicago and get married quietly they have to get a permit from him, and pay at both places. And this is free America!

I write to you, dear sir, because my heart is filled with the change that has come into my life. My old friends and relatives insult me and try to make me feel that I have committed a great crime in leaving the Roman Catholic Church. But I hope the day is not far distant when even they will have their eyes opened as mine have been.

Respectfully yours, MRS. W. V.

From the N. Y. *Christian Inquirer*, Feb. 28, we take the following interesting items about converted Catholics:

Thirteen persons were baptised at the Calvary Church, New York, Rev. Dr. MacArthur, pastor, on Sunday evening. Among them was a lady who received her first impression at Mr. Van Meter's meetings at Rome. She was sent by her relatives to a nunnery, where she was kept three years and, then, as it was found that her influence was leading others toward Protestantism, she was dismissed.

The ordination of Rev. John Donnelly, formerly a priest of the Roman Church, took place at Pittsburg, February 21. Mr. Donnelly was born and brought up a Roman Catholic. He was educated for the priesthood and duly ordained. He declared that his first thought tending toward Protestantism came while listening to the confession of a penitent woman, who piteously appealed to him for forgiveness of her sins. It struck him that finite beings were powerless to either forgive sins or absolve others from the culpability of wrong doing. Investigation of the origin of Catholic dogmas and Protestant creeds led to a resolve to embrace Protestantism, and subsequently he accepted Baptist views.

BIBLE CARTS ROLL OUT OF MADRID, AND in the very Spain* whose name is the historic synonym of the Inquisition the people are so clamorous for the Word of God that copies cannot be printed fast enough to meet the demand. And the work is in progress in Portugal. In Lisbon there are three Protestant churches, the pastors of which were formerly Roman Catholic priests.

THE WORK IN BIDDEFORD.

AS we announced last month, Rev. A. G. J. Motte, the converted French priest, who had been with us all winter, has entered upon his work among the Roman Catholics in Biddeford, Maine. Twenty-five Catholics who had renounced the Church of Rome applied to us in April for a pastor, a converted priest if we had one. Fortunately we had a good one in Father Motte, and we sent him there at once. How he was received by those good converts, what he is doing, and the prospects for the future are told in the following extracts from his letters:

BIDDEFORD, ME., April 22, 1889.

DEAR FATHER O'CONNOR:—I am here since the 18th inst. Friday and Saturday I met some of our converted Catholic friends, and I rejoice to say I found them to be good Christians who now look to Christ and not to the old Pope for salvation. They are truly God's people.

There are a great many Irish and French Catholics here, but, God helping us, we hope to see many of them converted. Among those I talked with I found some who want to know Jesus as their Saviour.

I preached three times last Sunday —twice in French and once in English. Thirty-five attended each of the French services, and fully 250 were present at my lecture in English. A few Catholics went out when I said salvation could not be had from the Pope or the priests, but from the Lord Jesus Christ alone. The large congregation listened with great attention, and many times the words, "Bless the Lord," "Amen," "Amen," were heard in the audience.

We intend to hold services on Sundays at 10.30 A. M., and 7.30 P. M.,

and Sabbath school at 2.30 P. M. On Wednesday and Friday evenings we will hold our prayer meetings. The French Canadian converts are hungering and thirsting for the Word of Life. Pray for us and the work here, and ask your congregation in Masonic Temple to unite with us in earnest prayer that God's blessing might rest upon us.

* *

April 29.

The good work goes on with great promise of success. The French converts are the best of Christians. They attend the meetings with great regularity. I preached Wednesday, Friday and Sunday to 83 French Canadians. Sunday afternoon I preached in the Y. M. C. A. hall to 300 persons, and all seemed to be greatly interested. I preach salvation through Christ alone, as you do at your services.

I have been cordially received by the Christian people of Biddeford. Our American friends pray and sing with us at our meetings and rejoice with us. The priests do not rejoice with us, but we do not care about that; we are working for the glory of God, not of man, for the salvation of the people, and that of the priests themselves. This we hope they will yet see.

We are greatly in need of more French hymn books, and we are yet poor. Can you get them for us? We also need a commentary and other books. We lose no time in the work and, thank God, some good is done every day.

* *

May 3.

I thank you for your encouraging letter. It did us good to learn that you and your congregation were praying for us.

I have more good news to send. Monday evening, in company with one of our converted Catholics, I visited a Roman Catholic family, and for an hour and a half we held a spiritual conference. Before leaving we asked the father and his family to pray with us. "We shall be very glad to pray with you," said he. We invited them to come to our meetings; and the father and mother were with us at our prayer meeting Wednesday evening. They said to us after the meeting: "We will attend every one of your services, if possible, and bring our children with us. We do not want to go to the Roman Catholic Church any more." There are eight persons in this family, and, bless the Lord! they will become good Christians. Thus you see the field here is ripe for the harvest. I intend to cover the whole city on my visits and talk to the people and try to bring them to our services.

The priests are holding services every night, praying to the Virgin Mary, as this is the month of May, which is devoted to her. But we do not pray to her, but to the Lord our God, who says to every one of us, "Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea I will help thee; I will uphold thee with the right hand of my righteousness.

"For I, the Lord thy God, will hold thy right hand, saying unto thee: Fear not, I will help you."—Isaiah xli.

We intend to organize a church soon, and I shall invite the ministers of the city to be present to counsel and aid us. We shall organize as an evangelical French Church.

Your brother in Christ,
G. J. MOTTE.

Father McGlynn's Lectures.

The New York *Press*, May 3, 1889, says: "Just now New England is being favored with addresses by Dr. McGlynn, and his great oratorical and logical powers have caused much surprise. He is lecturing on the public school question—which is a subject of great interest there just at present—and he receives the most flattering notices from the press wherever he speaks. The staid Boston *Advertiser* is moved to say that 'it is easy to understand, when listening to Dr. McGlynn, how it came about that St. Stephen's was the most successful Roman Catholic Church in the city of New York, and why it was crowded day after day at a multitude of services which almost filled up the time from early morning to late evening.'"

•••

Dr. Dollinger's Ninetieth Birthday.

Dr. Dollinger, on the occasion of his ninetieth birthday in March, received a constant stream of congratulations from almost every part of the wide world.

He was ordained a Roman Catholic priest in 1822, and four years later appointed professor of ecclesiastical history in the university of Munich, which office he has continued to fill to the present time. He was one of the first to denounce the decree of Papal Infallibility, and was excommunicated. In conjunction with many learned priests of Germany, he organized the Old Catholic movement. He is the reputed author of the "Pope and the Council," and the editor of the famous "Quirinus" letters on the Vatican Council that appeared in the *Allgemeine Zeitung* before and during the sessions of the council.

REFORMED CATHOLIC WORK.

THE discourse of Rev. George C. Needham at the services in Masonic Temple in April, after his return from Europe, will be long remembered by all who heard him. The Irish Catholics are becoming enlightened, and they are reading the Word of God with intelligent minds. In politics they are using the priests, instead of being led by them.

The last Sunday in April Father O'Connor preached on "Conversion." He said: In the Acts of the Apostles III: 19, we read: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." The most difficult thing for a Roman Catholic to understand is what is meant by "converted" and "conversion." In the Church of Rome a person is said to be converted when he abandons Protestantism for Romanism.

In all evangelical churches a person is converted when he becomes a Christian; that is, when he repents of his sins and believes in the Lord Jesus Christ as his Saviour. That is what conversion means. The Holy Spirit bestows the gifts, graces and virtues of a Christian upon those who accept Jesus Christ, whom God sent into the world to save sinners. Our Roman Catholic brethren know this, and yet they will not let Him "convert" them. They run to the priests with their expressions of repentance and confessions of sins, and are none the better for it; the times of refreshing do not come to them: If they will confess their sins to Christ in hearty sorrow He will make known to them that they are "converted."

Last month Father O'Connor preached in various churches in Philadelphia—May 5, at 4 p.m., in the Reformed Presbyterian Church, Kensington, and at 8 p.m., in the Old Pine Street Presbyterian Church, of which Rev. Hughes O. Gibbons is pastor. A brother of Mrs. William Campbell, the treasurer of CHRIST'S MISSION, is an elder in that church. At the close of the service he had a very interesting conversation—from the earnestness on both sides it might be called a discussion—with a Roman Catholic young lady who is well known in musical circles in Philadelphia.

Sunday, May 12, at 8 p.m., he preached in the Berean Baptist Church, Chestnut and Fortieth streets, to an appreciative audience.

May 19, in the morning, he preached for Rev. Dr. Steele in the Reformed Presbyterian Church, Eighteenth and Filbert streets; and in the evening in the Eleventh Street Methodist Episcopal Church, of which the Rev. Garbett Read is pastor.

May 26, in the morning he preached in the United Presbyterian Church, Front street, Rey. S. G. Fitzgerald, pastor, in the Rev. Dr. W. W. Barr's United Presbyterian Church, Fifteenth and Christian streets, in the evening. If invited, he can preach in other churches during the Summer.

He endeavors to interest his hearers in all the churches in the conversion of the Roman Catholics. That is his special work. Others may contend against Rome as a political organization; he calls the people to come out of it and become like other Christians. They will come if the churches will invite them and make them welcome.

IN ST. PATRICK'S CATHEDRAL PULPIT.

ACCOMPANIED by Rev. Wm. C. Gaynore, the converted Catholic priest of New Brunswick, Canada, who is now in business in Binghamton, N.Y., the editor of this magazine visited St. Patrick's Cathedral in this city, May 8. While inspecting the great building we entered into conversation with three Roman Catholic priests who were visitors like ourselves. One of them, who said he was pastor of the Roman Catholic Church at College point, L. I., remarked that, on account of its great size, it must be difficult to preach in the cathedral.

To test its acoustic properties I volunteered to speak from the pulpit if they would go down near the entrance and be my hearers. They agreed to do so, and I ascended the stairs leading to the pulpit. As I stood there ready to thunder forth the second Commandment, one of the priests hurriedly walked up the aisle waving his hand deprecatingly. Not knowing the cause of his agitation, after taking a calm survey of the interior of the building from my elevated position, I descended to inquire. Father Gaynore said the leader of the three priests changed his mind and would not hear me when he learned that I was not a Roman Catholic. Thus I missed the opportunity of preaching a brief, timely and forcible sermon in the cathedral pulpit. As I could not give it there I will preach it here and send a copy of this issue of the magazine to that priest and many others.

"And God spake all these words saying . . . Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image,

or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God."

In further conversation with the College Point priest, who, according to the Catholic Directory, is Rev. Jos. Huber, we learned that he was a member of the order of the "Precious Blood," and that the Jesuits were the greatest men in the Church of Rome. I called his attention to Cardinal McCloskey's red hat suspended from the ceiling of the cathedral, over the high altar, and asked him if it was customary for the people to pray to it. He said he did not know what the article was, but it could not be the Cardinal's hat. I said though it looked like a scarlet nightcap or the garment of a lady, it was the veritable hat Cardinal McCloskey received from the Pope. As he still doubted, Father Gaynore and I entered the sacristy to inquire of one of the attendants. We found a good natured woman sweeping and dusting, and to her we put the question whether it was a nightcap, an undergarment or a hat, with the remark that the German priest scouted the idea that it belonged to the Cardinal. She laughed pleasantly as she replied that it was the Cardinal's hat, and that it would remain suspended over the altar until a new Cardinal should be appointed to the cathedral. "Those German priests," she added, "don't know anything." A moment later those priests entered the sacristy, and we told them that the female custodian of the altar treasures authoritatively declared that the suspended garment was the Cardinal's red hat. That settled the question.

DIFFICULTIES OF ROMAN CATHOLIC PRIESTS.

BY REV. WILLIAM C. GAYNORE, BINGHAMTON, N. Y.

IN attempting to offer any reasonable solution of the very difficult problem, Why so many Roman Catholic priests persist in remaining within that Church and in its ministry, notwithstanding their openly acknowledged dissatisfaction with its tenets, doctrines, and discipline, we are met at the outset by the fact that their dissatisfaction and discontent are in different individuals attributable to different causes. It is utterly useless for any Roman Catholic to deny the existence of dissatisfaction and discontent. It is just possible that the lay members of that communion do not understand the real sentiments of the men who minister to them in public worship and who break the bread of life to them.

These men are bound by custom, by the enduring effects of sacerdotal training, by the hope of preferment, and quite often by the dread responsibility of leading souls astray, to preach along the beaten track. Now and then a stray expression may find utterance which, for the moment, may excite attention and, perhaps, suspicion among the brighter minds of their hearers. But it is safe to say that in public the Catholic priest carefully weighs his words when he treats of the doctrines of his Church.

It is in private, however, and among his *confreres* in the ministry that the priest permits himself to talk freely. It is then that his real sentiments are made known. He will talk all the more freely, too, if he finds he can trust his auditors. I have heard harsher, severer, more sarcastic critic-

isms of "Holy Mother Church," and of her visible head upon earth, from a Roman Catholic bishop and from Roman priests than I ever heard from the bitterest Protestant enthusiast on the Roman question. These men knew whereof they spoke, and their words had weight, whereas not one Protestant in twenty who undertakes to write or speak on Roman subjects knows anything of what he is talking about. His prejudices blind him, and bigotry makes him unjust.

We can safely take it for granted, therefore, that there is discontent among the priesthood of the Roman Church—discontent with doctrine, discontent with Papal assumptions, discontent with tyrannical discipline. Whence does it arise? To answer this question fully would require more than one article. Suffice it to say that the atmosphere of liberty in which we live in this country, the spirit of progress in the arts and science, our utilitarian and practical methods of viewing everything, the utter contempt in which we hold the ignorance, the narrowness and illiberality of past ages—all these, and many more such causes, conspire to awaken in the bosoms of the thinking men of the Roman priesthood the most decided dissatisfaction with their position.

I have said that the *thinking* men in the Roman Catholic priesthood in the United States and Canada are the most dissatisfied. This leads me to make a distinction. Not every Romish priest is a thinking man, a man of thought and study. On the contrary, the large majority of them look askance on

deep thought, and shun books and study with remarkable zeal. They are content to drift with the stream, to enjoy life in all the phases in which it presents itself to them, and to leave thought and study to those who like such things. Hence we can divide the Catholic priesthood into two classes, which can again be sub-divided. There are the thinking men, and the scholarly men to whom books are dear companions, and the pursuit of knowledge the great pleasure of their lives. These men form a special and rare class, and are in a minority. The other class is composed of many differing types of character, from the nondescript whisky-drinking votary of Bacchus to the active, wide-awake business priest.

Both of these classes of Roman priests have a large percentage of discontented members, but the basis of their discontent is often widely dissimilar. They agree in one point only—viz: dissatisfaction with their position. The members of the first class as a result of their reading and study *must* see for themselves the untenability of many distinctively Roman doctrines. This conclusion presses itself on their minds with added force as the scope and comprehensiveness of their reading increase. They writhe and suffer under the thought that, after all, there is something beyond mere prejudice in Protestant hostility to Rome. Self-questioning comes next, to be interrupted ever and anon by that deep agonizing cry of the human soul in distress when it finds all its landmarks vanishing and itself left in a desert plain upon which is no beaten track to lead it on to light: "I believe, Lord, help my unbelief." The chances are that such a soul, terrified at the thought

of change, will rather seek to lose itself in abysses deeper still of renewed superstition than follow the direct path of its own inner consciousness on to freedom and God.

Besides, this class of men is very helpless in worldly matters. Their lives and training have all been directed to one specific purpose. Often their studies have been also limited and directed to this one end. While they may be fine metaphysicians and deeply versed in scholastic philosophy, they may be as ignorant as Arabs of the elements of arithmetic or book-keeping. Men of delicate sensitiveness of character, they shrink from contact with the *ignobile vulgus* that crowd the paths of trade and commerce. They are leading a gentleman's life now; why should they, for what may be a mere intellectual phantasm, sacrifice that living, forfeit for ever the love and respect of their friends, and step down and out into the wide, bustling, busy world? It is thus they reason; and the very anticipation of possible misfortune serves as the strongest tie to bind them to their slavery.

Besides, as men of study they find but little to their minds worthy of serious thought in the doctrines of evangelical Christianity. Compared with the study which the intricate dogmas and ritual of Rome afford, the simple, easy Gospel plan of salvation is lamentably deficient in interest. It is too easy, too plain, too self-evident and self-proving to men who have ever had to strain their intellect to the utmost tension to grasp the intricate problems of the Roman way to heaven.

Such are a few of the reasons why men of this higher and better class in the Roman priesthood are forced by cir-

cumstances and by a cruel self-delusion to remain within the pale of that Church. Yet these are the men who should come out. These are the men who would be undoubted acquisitions to true Christianity; for being studious men they are also deeply religious men.

When a convert comes from this class he usually is a man who unites in his own person what is best in both classes of priests. He is at once a student and a man of affairs. Life to him is worth living; "life is real, life is earnest." His hands are willing to emphasize the teachings of his intellect. We have had of late some remarkable examples of such men who, rather than be hypocrites in Rome, have asserted their manhood and, taking the risks of success or failure, have left the iniquitous system behind them and boldly entered into life's busiest arena. Their success is the highest proof of God's fatherly providence towards them and of their own self-reliant manhood. Others should take encouragement.

The motives of discontent which animate priests of the second class spoken of before are usually less pure, and at best questionable. They may be lovers of strong drink—which most American priests are—and thus have in some measure fallen under the suspicion of their superiors; and hence their discontent. Others among them in their intercourse with the world may have formed attachments which would lead them out and away from Rome; and thus is explained their discontent. Some may have considered—and with justice—that they had been ill-treated and injustice done them, and thus the sparks of rebellion are gradually inflamed within their breasts. The motives, then, of this second and lower

class are at best mixed. They may be sufficient to lead them into Protestantism, but rarely into Christianity.

Yet the very absence of religious principle as the impelling motive is apt to act as a preventive of any change of religious belief. Hence such men ordinarily remain within the Church, and live within her bosom lives that would in other stations relegate them to social dishonor. No weakling priest leaves the Roman Catholic Church. He remains within her pale, because he needs her care. Drunkards and immoral men do not quit her communion. They lack the moral principle and manliness to take such a step. They remain on the congenial soil from which they sprang as weeds and thistles. They are the outcome of a system, and from that system they naturally expect support.

And they get it. It is a strange fact, and one well worthy of note, that no class of professional men are so given to the use of intoxicating drink as Roman Catholic priests. Why is it? Let others offer psychological explanations. To me it is sufficient to know that the system is at the bottom of it, and hence to my mind is most responsible.

The solitary lives priests are compelled to lead, the lack of true home-life, the violence done to the holiest sentiment of human hearts by an unnatural law of celibacy have brought upon the Roman Catholic priesthood of America moral weakness of character that prevents them from leaving the Roman Catholic Church. The knowledge of this weakness has also had the effect of rendering Protestants distrustful at first of any and all converts from the priesthood.

[EDITORIAL NOTE.]

The writer of the foregoing article was a Roman Catholic priest until last October. Though a young man, for ten years he was one of the foremost priests in the diocese of St. John, New Brunswick. While still a priest he wrote and published a word defending "Papal Infallibility." He is now in business in Binghamton, N. Y., and is a member of the Tabernacle Methodist Episcopal Church of that city. He delivered a lecture in that church, April 23, on "Heathen Rites in Christian Drapery," which was a marvel of learning and eloquence, and was highly appreciated by the large and cultured audience that attended. He visited New York as the guest of Father O'Connor the first week in May, and with him went to Philadelphia, where he made the acquaintance of many distinguished ministers. What the Rev. W. R. Gordon, S. T. D., the venerable minister and great scholar of the Reformed Dutch Church, thinks of Father Gaynor's article can be gleaned from the following:

REV. DR. GORDON'S COMMENTS.

This article respecting the "Difficulties of Roman Catholic Priests" is one of no ordinary importance to the Church of God in this country. For this reason we hope it may be reproduced in every paper and periodical issued by the religious press. It will be news indeed to most of our Protestant ministers who have paid little attention to the priesthood of the Roman Catholic Church, when told by good authority that the best portion of that very priesthood is discontented with the Roman Church—discontented with its doctrine—discontented with Papal assumptions—discontented with

tyrannical discipline; that the thinking men of the Roman Catholic priesthood in the United States and Canada are the most dissatisfied.

If this be so, as we doubt not, now is the time to act if we would best benefit the condition of our Roman Catholic fellow citizens who are in the saddest condition without knowing it. While no Protestant effort in the way of instruction, for obvious reasons, could release them from the fetters of the most cruel bondage, they would naturally be more inclined to listen to the best of their own priesthood coming with the open Bible in their hands to prove how they themselves have been deceived, how every one of their people are craftily deceived by a system of rank imposture whose real design is the worldly benefit of a set of ecclesiastics who have their own carnal interest in view, regardless of the spiritual necessities of those who are taught to regard them as in the place of God.

No men are more worthy of Christian sympathy and of a generous helping hand to relieve them of their difficulties, and help them to do this most needful work, which no other men can so readily accomplish—the emancipation of Romanists from the thrall of Rome. These well-meaning priests, the best informed by reason of their own special investigations, should not be left "between two fires" to be consumed—the persecution of Papalism on the one hand (should they openly declare their convictions) and the cold indifference of Protestantism, on the other. Surely we should destroy the difficulties of these priests, if we would befriend the deluded victims of the most heartless imposture, and benefit our country at large. W. R. GORDON.

Convention of Converted Catholics

Several months ago Rev. M. R. Deming, pastor of the Bowdoin Square Baptist Tabernacle, Boston, Mass., called to see us in reference to a convention of converted Catholics that he proposed holding in his church. The idea was a good one, and we promised to give all the aid we could. He called several times and sent a business man from Boston to see us as late as the middle of April. This gentleman assured us, on Mr. Deming's representations, that all arrangements were made, and that the convention would be held May 7-9 inclusive. Rev. George C. Needham was present in our office when the assurance was given that the convention would be held on the days mentioned. At the request of Mr. Deming we supplied him with a list of names of representative converted Catholics to be invited to deliver addresses. That list we published in last month's **CONVERTED CATHOLIC**.

After we had gone to press we received notice from Mr. Deming that the convention would be postponed until May 21; and a few days later he sent us another notice that to make the convention a greater success it would be deferred until the Fall. This seemed wise to all concerned. The following note from Rev. George C. Needham, who was in nowise responsible for the arrangements of the convention, explains itself:

MANCHESTER, MASS., May 11, 1889.

DEAR BROTHER O'CONNOR:—At the last moment the committee in charge of the proposed convention of converted Catholics thought it wisest to postpone the date of meeting till the Fall. You, as editor of **THE CONVERTED CATHOLIC**, could not have been

notified in time to make the correction in the last number of your magazine. This postponement will give the committee in charge better opportunity for preparation, in order to bring together, from distant parts of the country, both delegates and speakers. I am sure your readers will accept this explanation and free you from all responsibility in the matter.

In best bonds,

GEO. C. NEEDHAM.

Parnell's Testimony.

In his examination in the London *Times* case in the English courts last month, Mr. Parnell, the Irish leader, said he could not accept as correct the reports of his speeches that appeared in the New York *Irish World*, of which Mr. Patrick Ford is editor. Mr. Ford, said Mr. Parnell, garbled the speeches in order to suit the tastes of the readers of the *Irish World*. He had never made this statement publicly before because he did not think it necessary.

What fraud, deception, lying and rascality are bound up in the Irish Roman Catholic Home Rule policy. And this Irish Roman Catholic element is destined to be the deciding factor in American politics if the American people continue indifferent to the true character of the Roman Catholic Church. That Church is using every means, fair and foul, good and bad, to regain its influence over the human race which it lost at the time of the Reformation. Politicians who love power will form alliances with the Roman Catholic Church in the United States. Patriots who love their country will suspect such alliances. Eternal vigilance against Rome is the price of American liberty.

A PRIEST'S INQUIRY CONCERNING THE GRACE OF GOD.

BY REV. GEO. C. NEEDHAM.

CHAPTER VIII.**EMIGRATION; WHY AND WHEREFORE.**

The next morning a messenger left a package at a house in Westland Row addressed to Miss Somers. It contained a Bible, and the following letter which explains the case:

DUBLIN, April 6.

To MISS HARRIET SOMERS,

MADAM:—I beg to apologize most sincerely for the blunder unconsciously committed by me in bringing your Bible from the place of worship which I left rather abruptly last night. Common courtesy would have detained me long enough to express my thanks to you for your thoughtful kindness to an utter stranger; but seized with a sudden impulse I hastened from the building. The book, which I placed unthinkingly in my pocket, I discovered after reaching my room. Your address found on the fly-leaf enables me to return it. The fear of permanent loss must have disturbed your mind, and as I now return the precious volume it is with every apology for the awkward mistake made by me, and many thanks for your gracious kindness, which I fully appreciate.

Madam, I am the stranger with whom you shared your seat and books, and I deem it proper to inform you that the unintentional theft has produced surprising results in so short a space of time. Perhaps you will be additionally interested to learn that I am a priest of the Roman Catholic Church; though, perhaps, hereafter I shall be looked upon as a reprobate and apostate. Although hitherto a stranger to Protestant doctrines, and indeed having

little knowledge of my Protestant neighbors, I regarded them, as I had been taught from infancy, as altogether outside the pale of the Church. I had not known till now that Christianity is more than a creed, and Salvation greater than church membership. Indeed I am only beginning to see that my blind hatred of Protestant heretics cannot save me from the fires of Gehenna, nor my allegiance to the Catholic faith open to me the gates of Paradise. I wonder now why some good Christian did not seek to win my ignorant soul to grace.

But, madam, the sermon I heard last evening, the prayers which were so fervently rendered, in addition to the annotations which I discovered in your Bible, and those portions of the book which I read in the solitude of my room, have all combined to produce within me a most radical and agreeable change. I feel like a man who had been semi-conscious through physical weakness, once more returning to health, and looking upon the world around him with open eyes and clarified intellect. Only that the change within me is so rapid, it seems as yet a dream. Yet I know I have now tasted the refreshing waters of salvation; I have heard the clarion ring of the trumpet calling me to action; I have felt the thrill and rush of a new life within my soul with its overpowering emotions of hopeful desire. Therefore I thirst for a deeper draught from the wells of God; my heart yearns for a mightier inflow of this novel and luxurious experience. Surely this is the result of my believing "the Gospel

of the Grace of God." My soul sees through the prison bars of a traditional religion the world of liberty beyond, and my faith is even now beholding these bars shattered by a mighty hand. Shall I become free indeed? What the future has in store for me I cannot now determine; but be it dark or light, be it cloud or sunshine, I fain would hasten onward on this path of life upon which my feet are even now planted. I am in God's care; will He not guide me and help me? I humbly trust my soul to the Redeemer of mankind. The Saviour is now my All, my Bishop, my Pope, my God. Oh, Jesus, never did a criminal more need pardon than I need it now. I look to Thy Cross, Thy Blood; yes, Thy Blood which cleanseth me from *all* sin.

Madam, forgive the length of this epistle. I write freely as I am well persuaded from my observation of your pious behaviour that you are a good and earnest Christian. I beg you, then, to intercede for me in your prayers. I want the intercession of such saints now. I give up praying to the dead; I covet the prayers of the living. Ecclesiastical difficulties may press my soul, and severe trials await me. I feel their shadows haunt me. Pray God that He will keep me in grace that I may not lose the peace already enjoyed. I know you will not betray my confidence while I am as yet uncertain of my plans. I freely rely on your Christian discretion, and beg to subscribe myself, madam, your obedient and unworthy servant,

MURTAGH FLYNN.

Three days after the date of this letter the newspapers reported the accidental drowning of Rev. Murtagh

Flynn, P. P., of Knock—his small boat had been found floating bottom upwards a few hundred yards from the shore. But I can assure my readers that, even while the excited parishioners were dragging the lake for his body, the gentleman himself, very much alive, in the guise of a business man, was treading the deck of an Atlantic steamer plowing her way through Queenstown narrows and turning her prow towards the land of golden sunset.

Alas, indeed, is it so? Must he thus stealthily emigrate? Is there no chance for a Romish priest, if he chooses, to withdraw from the church of his fathers, can he not read the Word of God, and follow what He conceives to be a better way, and yet live in peace in the land of his nativity? Must he, a man of unimpeachable integrity, within whose bosom throbs a passion for religious freedom, flee from his home like a fugitive worthy of death? Yes; there is freedom elsewhere, but *not as yet* in Ireland. In other lands men are tolerated who change their faith, be the motives honorable or base, but in the very land which bitterly cries for liberty her own children are intolerant of those who truly seek it. Father Flynn often felt his cheeks burn with the shame of mortified pride during that voyage. He despised himself for acting the coward's part; he hated the system which employs the exquisite torments of an inquisition to degrade and to destroy the most saintly characters who are even suspected of independent thought in matters of faith and creed.

Can this indeed be the religion of Jesus? Hear Him rebuke the sectarian spirit of His chosen disciples who

sought His approval on their misdirected zeal. "Master," say they, "we saw one casting out demons in Thy name, and we forbade him because he followeth not US." And thus did the gracious Lord answer them, "Forbid them not, for no man can do a miracle in my name, and speak lightly of me." How then does the Papal Church, drunk with the blood of the saints and martyrs of Jesus, represent His benignant reign?

We would accuse no church falsely, but what is the testimony of history? When a Protestant is converted to the Romish faith the doors are thrown widely open to receive him, especially if the neophyte represent wealth or social position. Such are welcomed with honeyed words, and honored with marked distinction. But when a Roman Catholic begs leave to pass outside the membership of that church he is challenged, insulted, persecuted, degraded. He is a traitor, a heretic, an apostate, a devil. He is cursed, vilified, excommunicated. And forth he goes, his character maligned, his name blasted, his life endangered. Is this fair play? Know, oh my reader, that the Irish nature is generous, hospitable, ingenuous. Not from *her rustic sons* will any receive harm, until, as servants of Rome, they become excited with the wine of her fornications. The Italian hand has moulded the Irish Catholic; what was once a stately Apollo has become a drunken Bacchus; the virus of Roman prutrescence has innoculated the fair Hibernia; the corruptions of the Papacy break out on the goodly seed of Erin; it is the mark of the Beast.

Father Flynn determined to follow the teachings of Christ and His

Apostles. He was not a weak character, yet even he shrank from avowing his convictions in the open light of day. Well he knew that no proper hearing would be given him; that an immediate recantation must be avowed, or an irrevocable vengeful excommunication be executed against him. He would not do the first; he feared the results of the second. Now in the prime of manhood he cared not to rot neglected in some inquisitorial dungeon, or monastic cell, "doing penance" for believing in Christ; so leave Ireland he would.

Standing apart from the crowd of emigrants on the deck of the steamer he watched the green fields and rugged hills of his native land fade away beyond the range of vision, when, with tender accents of suppressed emotion, he gave utterance to the prayer born of a sigh, "GOD SAVE IRELAND." How can he prevent the flowing of tears? He wept because he was human, and it were no proof of sentimental weakness that he, a strong man, wept. After a while he sought his cabin, bathed his face and returned to his isolated place on deck. With composed features he now fixed his eyes upon the western horizon as if seeking to decipher the problem of his future life. His eye is not dim, nor his natural force abated. His arm is strong, his heart brave; an upward glance fills him with a glad hope which reflects itself in a sunny smile while his lips speak out the assuring confession, "O God, Thou art my God; strong is Thine arm to protect; infallible Thy Word to guide. I know not what lies before me; I know not where I go; my purse is empty; my knowledge of business is limited; but there

is no future where Thou art not, and if I know not where I go, I know with Whom I go. Thy resources are like this ocean, boundless, illimitable; Thine agencies of supply like the stormy wind or gentle zephyr blowing from every quarter. My heart is glad, for Thou art my Hope; my soul shall know no widowhood, for Thou art my betrothed. I will rejoice in my poverty that I may feed out of Thy bountiful hand; I will lie humbly in the dust that I may kiss Thy feet."

Soon as the shadows of night feel upon the sea the self-exiled priest walked amid the crowds who occupied the steerage. They were grouped in circles, chatting, singing, gossiping to while away the hours. The dreadful *mal-de-mer* had not as yet visited them; old Neptune was in a lazy mood, and hastened not to demand tribute. The night was fine, the sea smooth, and none were aware how near to waking was the unforgetful sea-god.

[TO BE CONTINUED.]

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Catholics Boycotting "Puck."

A general boycott has been inaugurated by the Irish Roman Catholics in America against the comic paper, *Puck*, on account of its cartoon, "We All Bow to the Irish Vote," to which we referred last month. Thomas J. McCormick, writing from Detroit, Mich., to the *Irish World*, April 20, says: "A movement has been started in this city not to patronize any business place where *Puck* is sold. Let us hope the movement may become general." What have Americans to say to this? If we mistake them not, their response to this will be to buy more *Pucks* than ever.

Wonders Will Never Cease.

In the March number of THE CONVERTED CATHOLIC we referred to the glorification of the Pope by Archbishop Ryan, of Philadelphia, in his sermon at the consecration of Dr. John Foley, of Baltimore, to the bishopric of Detroit. Bishop Foley, by his liberalism, has made himself very popular in Michigan. A letter from Detroit says:

"Bishop Foley astonished the Roman Catholics by taking strong ground in an interview in favor of the public school system. A committee of ladies recently called upon the bishop with a petition affirming the right of women to vote for school inspectors. Bishop Foley signed the petition, and the woman suffragists were delighted. When questioned he said, 'I signed because I thought, perhaps, it might prove of some benefit to education, and, perhaps, take the schools out of politics. I believe in the State providing educational facilities for its citizens, and I think the public schools should be non-sectarian. Sectarianism should not be allowed to enter into either politics or the public schools. When I vote, I vote as John Foley, an American citizen, and I would vote for a Protestant candidate against a Catholic if the former was better fitted for the place than the latter.'"

Cardinal Gibbons is also posing as an "American," and a "liberal" Catholic. In a letter published in Baltimore last February he said, "The only weapon I would use against our opponents is the sword of the spirit." And again, preaching in his cathedral during Lent, he said, "I want all our people to read portions of the Bible, especially the New Testament, every day." Wonders will never cease.

The Washington Centennial.

The parade of the Roman Catholic societies at the centennial celebration of Washington's inauguration was ludicrous in the extreme. The poor fellows who were induced to exhibit themselves looked as if they were ashamed of their tattered Patrick's Day regalia. The Ancient Order of Hibernians, a respectable looking body of men, withdrew from the Catholic paraders and were merged in the Orangemen's and Odd Fellows' section. The Orangemen, 1,000 strong, made a very fine display.

The Hon. John Jay in his tribute to Washington's character said: "Take as a single illustration of his broad patriotism and far-sighted wisdom his appeal, in his Farewell Address, to preserve from all foreign taint the American characteristics of our institutions, when he said: 'Against the insidious wiles of foreign influence I conjure you to believe me, fellow-citizens, the jealousy of a free people ought to be awake. History and experience both prove that foreign influence is one of the most baneful foes of a republican government.'

"The expiration of a century finds our politics—national, State and municipal—disturbed by a wave of foreign immigration, largely marked by illiteracy and superstition, of the dangers of which the most intelligent and patriotic of our naturalized citizens have been emphatic in their warnings. We have been reminded by a Mayor of New York [Mr. Hewitt], whose regard for the American flag responded to that of the American people, that of the population of the chief metropolis of the nation 80 per cent are of foreign birth or of foreign parentage; and now

that politicians—even some of American parentage—are tempted to barter American principles for foreign votes, let Washington's farewell words on this point ring out from every press, pulpit and platform in our land, and appeal to all loyal citizens, native and adopted, to cherish and to improve the common schools, of which Henry Ward Beecher said: "The children of all nationalities of the earth enter our public schools and come out Americans."

This is well said, and Mr. Jay deserves the thanks of the American people for his timely admonition. The Church of Rome, governed by the Pope, is the only foreign influence on this continent.

John Bright's Vision.

One of the most eloquent passages ever uttered by England's great orator, John Bright, who died last April, was in reference to the United States. He said: "I have a bright vision before my gaze. It may be but a vision, but I will cherish it. I see one vast confederation stretching from the frozen North in unbroken line to the glowing South, and from the wild billows of the Atlantic to the calmer waters of the Pacific main—and I see one people, and one language, and one faith, and all over that continent the home of freedom, and a refuge for the oppressed of every race and of every clime."

The "one faith" was not the faith of Rome, but the faith of Christ, and we believe the vision of the great Quaker orator will be realized. But it will require all the energy of American Christianity to make that faith known and to repress the aggressions of Romanism.

"AUTOBIOGRAPHY OF THE NUN OF KENMARE."

SIXTH NOTICE.

WE are glad to say this book has a very large sale. The firm that first published the work, Ticknor & Co., has been merged in the great publishing house of Houghton, Mifflin & Co., Boston, who now issue it.

We repeat here, what has been said in previous issues of *THE CONVERTED CATHOLIC*, that the Nun of Kenmare has left forever the Roman Catholic Church. She is now a communicant of the Protestant Episcopal Church, to which she originally belonged before she became a Roman Catholic. She is at present in Toronto, Canada, and will remain there until the middle of June. A note from her, dated May 10, informs us that a grand reception was tendered her on her arrival in that city, many Roman Catholics joining with Protestants of all denominations to do her honor. While in Canada she will deliver lectures in the principal cities.

LECTURE IN BOSTON.

Tremont Temple, Boston, was well filled on the night of April 1st by an audience gathered to hear the Nun of Kenmare tell the story of the persecutions to which she had been subjected by Roman Catholic ecclesiastical authorities while engaged in an endeavor to aid the poor of Ireland, and more especially to train working girls for domestic life through the Order of Peace. Upon the platform were seated Rev. Phillip S. Moxom, pastor of the First Baptist Church, who presided; Rev. A. J. Gordon, D. D., pastor of the Clarendon Street Baptist Church, who read the Scriptures and offered prayer; Mrs. A. J. Gordon, who aided the

lecturer by reading letters and documents, and Rev. O. P. Gifford. The audience was in thorough sympathy with the lecturer, and every point made by her and every witty sally which she uttered was greeted with enthusiastic applause and hearty laughter.

Miss Cusack said, in opening, that she should not attempt to deliver a formal lecture, but should just "talk" to her audience, which form of delivery appeared to please her auditors very much. Miss Cusack said she entered the Roman Catholic Church because she believed it was of all churches the most holy. It proclaimed itself such. What was the fact? Roman Catholic countries were largely infidel. She did not then expect to find that Roman Catholic priests were perfect; she did expect that they would be at least decent men, but all of them were not. She had come to Boston because she had been unable to find a publisher for her works in New York or Philadelphia. Miss Cusack then detailed persecutions to which she had been subjected by certain Roman Catholic bishops, in Ireland and England while engaged in attempting to found the Order of Peace. The incidents related were substantially those detailed in her well-known autobiography, "*The Nun of Kenmare*," in which she has told of her practical eviction from Knock because it had been charged by certain of the ecclesiastical authorities that she had removed from Kenmare to Knock without the requisite permission. At her request Mrs. Gordon read letters written by other ecclesiastics to Miss Cusack denying

this slander, among others one from the late Archbishop Lynch of Toronto. She charged that Bishop Keane, who is about to found the Roman Catholic University at Washington, had written to a gentleman in that city the same slander upon her; and although she had sent him copies of the letters disproving it he had made no answer, and had never retracted. She asserted that in the Roman Catholic Church they hunted people to death, and then they canonized them. You had got to be hung first, and you found out afterwards what you were hung for.

She declared that of all the landlords in Ireland the Roman Catholics were the worst oppressors of the poor. One of her principal reasons for leaving the Roman Catholic Church was her discovery that Archbishop Corrigan, Cardinal Gibbons and other bishops treated the Pope's authority with the most supreme contempt. As the one great doctrine of the Roman Catholic Church was the infallibility of the Pope, when she found this contempt she thought she had better leave the Church.

Miss Cusack described her audience with the Pope and exhibited his "authorization" approving her work. The Propaganda, after four months' deliberation, had decided that she had done right. She had found, however, that it was no use for her to pursue her plan for working girls. I believe, said she, that that was why Dr. McGlynn did not go to Rome. Even if you secure justice there and come back here the Archbishop does not do anything about it. Dr. McGlynn knows as well as I do that if he went to Rome and returned with a "release" the Arch-

bishop would pitch it into the fire. The Pope cannot afford to quarrel with the bishops. (A voice, "That's it.")

Finding I could do nothing in England I came to America, thinking Archbishop Corrigan would be only too glad to aid me in founding this order for working girls. He would not see me. I was good enough for the Pope, but I wasn't good enough for Archbishop Corrigan. I was ill in a hotel in New York, but he refused to let the priest who came with me say mass for me. The Bishop of Newark said that the Pope's authority was good, but Archbishop Corrigan never ceased his persecutions until I was compelled to give up. I was in America about three years before Archbishop Corrigan would see me. About a year and a half ago I received a letter from him asking me to call. I did so, and said to him, "Here is the Pope's authority." He pitched it on the table contemptuously, saying: "Oh, that isn't worth anything; it is only a 'toleration.'" There was nothing more to be done.

Miss Cusack, in closing, described the work she wished to do. She said it was her desire to train girls to perform domestic duties properly when they went out to service or became wives and mothers. For this, she declared, she had been persecuted. The Roman Catholic bishops, said she, want the girls brought up in ignorance. They do not want them to be taught to labor. If the girls once got a taste for laying up money and for comfortable domestic life there would at once be an end to collections.

After the benediction by Dr. Gifford the audience dispersed.

LETTERS OF SYMPATHY.

From the many letters of sympathy and encouragement recently received by the Nun of Kenmare we are permitted to lay before our readers the following:

WESTON, MASS., April 25, 1889.

MADAM:—I have read the "Autobiography of the Nun of Kenmare," and cannot help writing to tell you how deeply one woman's heart sympathizes with you in the terrible persecution you are meeting. God pity you and bless you.

I do not think you will be at first understood by Americans, but will be loved and honored for your true womanhood. Come among Protestants where you will find warm hands held out to welcome you, and loving hearts to appreciate your worth. Come and work for your Irish girls where there will be only One to please. Forgive my boldness in writing. Your sorrows make my heart heavy, while a strong love leaps out to comfort you and cherish you. I long for you to know that the lies which have so injured you in the Roman Catholic Church find no lodging place in the minds of intelligent Protestants, while the cruel treatment you have received endears you a thousandfold to them. May God bless you and comfort you. I shall pray for you that the love of Jesus may heal your broken heart, and that His abiding presence may yet cause it to sing for joy.

"The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long."

With the greatest respect and deepest sympathy, I am, madam,

Your sister in Christ,

H. F. G.

\$2,000,000 for Rome.

Miss Kate Drexel, daughter of a Philadelphia banker who left \$2,000,000 to each of his three children, has entered the convent of the Sisters of Mercy, Pittsburgh, Pa. It is said her large fortune will remain in her own control, *save that amount which she will give absolutely to the treasury of the order.* The fine work of her confessor and the mother superior of the convent will come in here. Miss Drexel's intentions to control her \$2,000,000 may be firm, and her will may be as strong as iron, but her conscience will be in the keeping of the priest, and she must take a vow to obey her superior. They will really dispose of her property "for the good of the Church." The Roman Catholic papers are jubilant over this accession to the wealth of the Church, the *Catholic Review*, May 12, significantly remarking, "This will make the Sisters of Mercy really the richest Order in the United States in available cash."

Father Denny, a member of the Jesuit Society in New York, a few years ago brought \$1,000,000 to the order from his Protestant family in Pittsburgh. With part of that money the great college on Sixteenth street was built. He is not the only Protestant in recent years who has brought great wealth to the Church of Rome. That Church does not care about poor Protestants.

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"The Converted Catholic" will be sent to new subscribers from May 1889 to January 1890 for 50 cents. We hope each of our present subscribers will try to get one or two new names at this rate. It will greatly help us.

Rome Must Not Interfere.

The Evangelical Alliance of the United States, of which Mr. William E. Dodge is president, and Hon. John Jay chairman of the Executive Committee, recently issued an address to the American people, from which we take the following:

"Your representatives should also be called upon to take instant steps toward the repeal of every provision which may have been introduced into acts for the commitment of children, or into those for the support of protectories, which directly or by implication authorize the commitment of children, as idle, truant, homeless, or juvenile delinquents, to institutions which are distinctly denominational or sectarian; and where the child, while a ward of the State, is withdrawn from the supervision and guardianship of the State, deprived of the American education to which he is entitled as an American citizen, and consigned to parties acting under ecclesiastical and foreign control, by whom he is subjected to dogmatic and un-American teaching and discipline, with no State official near to whom an appeal can be made in his behalf, or who can guard his religious freedom and secure culture and training as an American citizen. An honest legislative investigation into the management of our institutions of Charity and Correction will show the extent to which foreign intermeddling with State legislation and State institutions has multiplied the number of pauper children, and increased heavily the burdens of taxpayers; and a statistical comparison of the results of the American and Papal systems of education will show the danger threatened to our cherished American institu-

tions, by multiplying, in the future, political corruption and pauperism, vice and crime.

"Touching the management of our common schools, on the purity of whose teaching depends the character of the Nation, this Alliance would respectfully and earnestly entreat all who would maintain in their purity and beneficence our American institutions, to have a constant eye to the schools in their immediate neighborhood; to cherish them with affectionate and jealous care; to guard them from partisan and sectarian manipulation; to see that the teachers are fitted for their work morally as well as intellectually, and that they worthily appreciate the grandeur of their task in training children for their high duties as American citizens.

"They should clearly understand that while those duties are based upon the broad, tolerant Christianity which our country holds to be, in a modified sense, a part of American law—the Christianity revealed in the Bible, and whose divine origin and birth are judicially recognized—a Christianity not founded on any particular tenets, but Christianity with liberty of conscience to all men; the Christian ethics and influence thus authorized and demanded in our schools, must never be narrowed or perverted in our State institutions and, least of all, in our public schools, by the admission of denominational dogmas or doctrines, or of decrees or maxims at variance with American rights, American principals, or American law; or inconsistent with the fundamental American principle of a complete separation of Church and State." The Alliance refers to the Roman Catholic Church.

NECESSITY OF PREACHING ON ROMANISM.

A LETTER TO PROTESTANT MINISTERS.

DEAR BROTHER:—At a largely attended meeting of ministers and laymen of all evangelical denominations in this city, for the consideration of the present attitude of Romanism, it was decided, among other measures agreed upon, that an earnest and respectful letter should be sent to all the evangelical ministers of the country, informing them of the conclusions reached, and inviting their co-operation in carrying them into effect.

It was found that systematic and vigorous efforts are in progress by Roman Catholics to proselytize, by the circulation of tracts—adroitly copying the style and appearance of the American Tract Society's issues; to secure public favor through the press; to influence State and National Legislatures in their interests, and, finally, to break up the existing public school system of the country, and secure separate grants for themselves.

It was agreed that Romanism must be regarded in a two-fold character, as a political and as a religious system. As a political power, it must be met by our citizens as such, in the framing of the laws and the distribution of public money. But while men are largely ignorant of the nature of Romanism they are naturally apathetic on the subject. It has thus happened that, in the balance of parties, concessions have already been made to Romanism, neither called for by justice nor warranted by a regard to the public good.

It was felt that Romanism, as a religious system, must be met by leavening the public mind with the truth of God's word regarding it. It was cor-

dially agreed that the pulpit is the strongest power in the country in forming religious opinions. Neither the secular press nor political parties can, like the pulpit, be relied on to reach the conscience and influence the conduct of religious men.

To the ministers of the Gospel, therefore, we make our appeal.

It is suggested that the distinctive doctrines of Rome be presented to the people in such a way that they shall be able to form an intelligent estimate of their nature and tendencies. It is not proposed to inaugurate public controversy, which would be made the basis of an appeal to public sympathy for a Roman Catholic ministry, nor to frame any new organization. It is proposed that in the ordinary instruction of the pulpit, the lecture room, and the Bible class, the un-Scriptural dogmas of the system should be stated and presented in the light of Divine truth.

The attention of American Christians has not been called to the grave character of Roman doctrines, by which Jesus Christ is concealed from view by a crowd of created advocates, and His sacrifices buried under a multitude of rites and ceremonies; nor to the arrogant and despotic character of the Roman organization, which through all its history has sought and, wherever it could, has enforced a ruthless supremacy. Hence Romanism is regarded by some as an ordinary variety of Christian religion, and by others as a harmless superstition. Secure under this state of feeling, its energetic agents—not a few of whom have been educated as Protestants—push their plans,

draw the children of the rich into expensive nunnery schools, and of the poor into free schools—avail themselves of the press, obtain public money, accumulate property in ecclesiastical hands, surround the seats of government, direct public affairs to denominational account, and turn many away from Him who is the Way, the Truth and the Life.

Protestantism—with its open Bible and its public schools—has blessed America. Can American Protestants be indifferent when this state of things is menaced, and it is openly boasted that the New World must bow to Rome? Can American ministers of the Gospel be silent when their people require instruction from God's word on matters so important to themselves as men and as ministers?

There is hardly a truth of the Gospel that Rome has not either perverted or made void by tradition, so that, fidelity to our Master, to the Truth we are to explain and defend, to the souls intrusted to our care, to the churches that have recognized us, to the country we hold dear, and to our Roman Catholic fellow citizens themselves, whom we are bound to love and benefit, demands wise, patient, well-considered efforts in this direction.

Respectfully commanding this matter of great and immediate importance to your serious and prayerful attention, dear brother, and praying the Master of Assemblies to bless your ministrations,

We are, yours faithfully in the truth,

JOHN HALL,
WILLIAM I. BUDDINGTON,
DANIEL POOR.

J. SCUDDER,
J. G. BUTLER,
Secretaries American and Foreign Christian
Union, New York, 1869.

In an editorial note the *New York Mail and Express*, April 24, 1889, makes the following reference to the above letter:

A NOTE OF WARNING TWENTY YEARS AGO.

There has fallen into our hands a printed circular, issued by a religious society in 1869, and prepared, we learn, by the Rev. Dr. John Hall, whose name is the first among those who signed it. The Rev. Dr. Buddington, who has gone to his reward, and the Rev. Dr. Poor, who is still at work, also signed it, as members of the committee to prepare it. It is interesting as an old diagnosis which time appears to have justified, and the prescription it gives for the disease is, therefore, deserving of respectful consideration.

[To this we add that the admonition contained in the circular is more needed to-day than it was twenty years ago. Romanism is more powerful and aggressive than any religious organization in the United States. Methodists, Presbyterians, Baptists, Episcopalians and the members of other religious bodies are all Americans. Romanists are Papists, that is, subjects of the Pope of Rome, who claims and exercises supreme rule over the souls and bodies of his followers. ED. C. C.]

REMARKS ON THE ABOVE LETTER.

In 1830 a weekly paper was published in this city called *The Protestant*, and was edited by Rev. George Bourne, a minister of the Reformed Dutch Church, an able and efficient man, especially learned on the subject of Romanism. Its object was the exposure of that pernicious system and its hierarchy, and the enlightenment of its deluded people. It was successful in awakening a wide-spread interest on the subject, so that a society was formed the following year for organized effort in this direction. Pub-

lic oral discussions were held between a number of our ministers and a few of the Roman priests. These were largely attended by continually interested audiences. These, again, were followed by a written discussion between Rev. Dr. Brownlee and Bishop Hughes and other priests, while the aforesaid weekly did excellent service in proving Romanism a vast fraud by its own books and authoritative documents and teachings. Had these efforts in behalf of our country been continued, it would have been in a far better condition than it is now. Unfortunately other counsels prevailed, and the society, organized for its protective care from its greatest enemy, was merged into an agency for the benefit of foreign evangelical interests.

From that time our people lapsed into a profound sleep on the subject of Romanism. In 1869 the aforesaid letter was written and explains itself. But nothing came of it, and after a fruitless existence—for our country at least—the “American and Foreign Christian Union” fell to pieces, having left the field to its adversaries. Our people sleep on soundly and surely, and if the Romanists capture the country—of which they are fully confident—will they not be entitled to the fruit of their labor; and millions of *quasi*-Protestants entitled to the results of their delinquency, and to all that must come out of responsibility for the ruin of their own offspring, for which they cannot plead even the poor excuse of “Didn’t mean to”?

The aforesaid well written letter, now reproduced, ought to arouse the American people to action. God grant it may do so.

W. R. GORDON,

Manhasset, L. I., May, 1889.

The American Flag.

In his address at the centennial banquet in commemoration of the inauguration of Washington as first President of the United States, in New York, April 30, President Harrison touched the popular heart when he said:

“I congratulate you to-day, as one of the instructive and interesting features of this occasion, that the great thoroughfares of the city dedicated to trade have closed their doors and covered the insignia of commerce with the Stars and Stripes. May I not ask you to carry those banners that now hang on the walls into your homes, into the public schools of your city, into all your great institutions where children are gathered, and to drape them there that the eyes of the young and of the old may look upon that flag as one of the familiar adornments of every American home. Have we not learned that not stocks, or bonds, or stately houses, or lands, or product of mill is our country? It is a spiritual thought that is in our minds; it is the flag and what it stands for; it is its glorious history; it is the fireside; it is the high thoughts that are in the heart, born of the inspiration which comes of the story of the fathers, the martyrs of liberty. Here, in these things, is that which we love and call our country, rather than in anything which can be touched or handled.”

We hope the President’s counsel will be followed, and that the Stars and Stripes will be placed in every public school in the United States. The very sight of the American Flag will be an education to the children of immigrants.

Father Lambert's Case.

In the November issue of *THE CONVERTED CATHOLIC* reference was made to the suspension, by Bishop McQuaid, of Rochester, of Rev. Louis Lambert, the scholarly author of the "Notes on Ingersoll." He was deprived of his priestly office and "kicked out" of his parish, like Father McGlynn. His crime was that he was a scholar, a gentleman, and an independent thinker, characteristics which do not distinguish Bishop McQuaid.

In our January issue we told how Bishop McQuaid started on a secret mission to Rome to justify himself for the suspension of the learned priest, how Father Lambert got wind of his departure, met him on the steamer, and proceeded to Rome also. But the bishop and priest did not speak as they passed by, but preserved an armed neutrality during the journey. Both have been in Rome for the last four months, each spending money freely among the various secretaries of the Curia to advance his cause, and bribing monsignori, or Papal lackeys, as Dr. McGlynn calls them, to take sides; but the final settlement of the case has not yet been reached.

The New York *Catholic News*, April 7, says: "Private advices from Rome state that Father Lambert's case has not yet been considered by the Propaganda." Father Lambert's publications have brought him a small fortune, and as long as a cent of it remains in his pocket his case will not be considered by the Propaganda. Cases of this kind take time and money to be tried, and the fees required of the contending parties are as large as usually attend cases in secular courts. McQuaid will assess the churches in

his diocese, and Father Lambert will spend all the Protestant money received for his books. As is well known, Roman Catholics do not read books that make people think. Tens of thousands of copies of the "Notes on Ingersoll" have been purchased and read by Protestants, and it is Protestant money he is spending in Rome. Why didn't he stay home like Father McGlynn?

Nuns Begging Everywhere.

Last Summer, at the Long Branch races, Roman Catholic sisters mingled with the crowd of gamblers begging for their various institutions. On March 22, we spoke to two nuns on Third avenue as they were entering a saloon at the corner of Tenth street, and reproved them for begging in such places. Their reply was that they would go everywhere. Several times last month the sisters of various orders called at our office in the Bible House begging for their institutions.

THE NEW YORK "HERALD," MARCH 31, 1889, in its Roman Catholic items quotes the following from the Nun of Kenmare's articles on "Sisterhoods" in the *Churchman*:

"The city of New York pays heavily for the care and reclamation of a young generation of Roman Catholic children, the hapless offspring of a present generation of criminals, most of whom have had all the advantages of the education of the active orders, men and women, of their Church. . . . He is wise who learns from the example of others what to avoid as well as what to do. All that is Catholic in Rome we have and we can practise, but that which is Roman has been the death of the system which it tried to build up."

THE CHURCH OF ROME NOT THE CHURCH OF CHRIST.

BY PAUL LE CLAIR.

XIV.

Another Sacrament of Rome that was not appointed by Christ for His Church.

III. EXTREME UNCTION.

1. This so-called sacrament consists in anointing with consecrated olive oil the organs of sense of a person in extreme illness, while the priest uses the words: "By this holy unction, and through his great mercy, may God indulge thee whatever sins thou hast committed by sight, touch, hearing," etc. Beside this prayer many others are offered in connection with the ceremony.

It is claimed that the grace of this sacrament remits sins, especially lighter offenses, or as Rome calls them, "venial sins;" sins of a more serious character being pardoned in the sacrament of Penance, as original sin is removed by baptism.

2. That this priestly ceremony is not a Gospel ordinance, is evident from these considerations:

(a) The officiating priest asks the Almighty to do a thing that he has never done, and has never promised to do—that is, by a sovereign act, to indulge a sinner in his sins. According to the Gospel of Christ, "We must all appear before his judgment seat that every one may receive the things done in the body, according to that he hath done, whether it be good or bad."—2 Cor. v: 10. "And without shedding of blood is no remission."—Heb. ix: 22. But in Rome's "Extreme Unction," the priest, substituting olive oil for the Blood of the Everlasting Covenant, insults the Almighty by asking for a dying sinner, an act of divine connivance with sin, in letting

him off from his final account, and in clearing the guilty without regard to the all-sufficient atonement. But if the word *indulgence* as used in this ceremony is to be understood, not in the common, but in the ecclesiastical sense—that is, as "the remission by the Church, of a part of the temporal punishment of purgatory"—then what is the value of the indulgence supposed to be granted in Extreme Unction if the poor sinner, all greasy with the indulgent oil, must still endure other pains of purgatory before his entrance into the rest of heaven?

(b) Again, according to the Gospel of God, the Lord Jesus Christ, the only Saviour of sinners, "is able to save them to the uttermost that come unto God by Him."—Heb. vii: 25. "In His name only is any sin pardoned."—Acts xi: 12. But according to the gospel of Rome in her sacrament of Extreme Unction, the precious merit of Christ is not required. His all-prevailing name is not even mentioned; the faith of the dying sinner is not directed to the Lamb of God that taketh away the sins of the world; neither is he exhorted to seek salvation in the pardon of his sins for Christ's sake; but, instead, he is taught to believe that for the sake of the oil with which he has been anointed, the Almighty God, the Righteous Judge of men, will not hold him responsible for some of his sins—that is, in receiving the rite of Extreme Unction he hopes to be let off from suffering the punishment due to the sins of his organs of sense.

(c) Finally, the Roman sacrament of Extreme Unction is founded on a distinction in the nature of sin, which is unknown and unrecognized in the Gospel of the Son of God. In that Gospel there is known no sin so venial or trivial as not to require for its pardon the vicarious death of the Son of God; and none so deadly or aggravated as to be beyond the infinite merit of Christ's redemption—while "the Blood of Jesus Christ cleanseth from all sin," the shedding of that blood for the redemption of men was as needful for the original sin of the new born babe as for the actual guilt of the man whose white locks are stained by sins of a crimson dye. And without the effectual application of the peace speaking merit of that costly sacrifice to the human soul by the Holy Spirit no soul will be saved.

3. Now, Rome, according to her pretence, having provided a remedy for original sin in her mode of baptism, and for the more serious or deadly transgressions of life, in her machinery of Penance, has made a special provision in Extreme Unction for what she accounts lighter offenses, such, for example, as those committed by "the organs of sense, sight, touch," etc.

Our blessed Lord, however, evidently holds such offences in a far more serious estimation when He speaks of them as possibly putting the soul in jeopardy, not of purgatory, but of the fire of Gehenna; and that in dealing with the offending organs of sight and touch the proper treatment is not with "sweet oil," but in plucking out the one and cutting off the other. Could there be a more emphatic distinction between the two systems of Christ and Rome than

is here presented? Matt. xviii: 8-9.

4. But, further, it is proper to notice the evident inconsistency between the sacrament of Extreme Unction and that of Penance. Before the rite of Extreme Unction can be lawfully administered the sick and dying person must confess and be absolved. Now, the theory of Rome is that absolution secures the remission only of the sins that have been especially mentioned in the confession; anything that may have been concealed, forgotten, or otherwise overlooked by the penitent still stands against him, not being included in the absolution; because no sin can be pardoned without confession. Now, "the sins of the organ of sense" have been included in the preliminary confession, or they have not. If they have been so included then they are remitted in the absolution, and Extreme Unction is not needed for their remission. But if they have not been confessed, and yet may still be remitted by the legerdemain of Extreme Unction, then there may be pardon without confession, and Penance itself may be wholly dispensed with. But Rome is not prepared to dispense with any of her machinery, for "it is by this craft she has her wealth." And even when both these pretended sacraments have been duly and fully administered to a dying saint or sinner her maternal compassions follow him beyond the tomb, for she promises to render him all possible assistance while in purgatory by her masses at the "index price"—C. O. D!

Such are the "consolations" with which the "Mother of Abominations" visits the death-bed of her deluded children. And how her unhappy children are to be pitied when, if they

but knew the peace-giving word of the Gospel, they would have another experience; for they would then understand "that the souls of believers are, at their death, made perfect in holiness, and do immediately pass into glory; and their bodies being still united to Christ do rest in their graves until the resurrection." With their sins washed completely away in "the Blood of the Lamb" they would scorn the miserable mummeries of "priestly absolution" and "olive oil indulgence," while their death song of triumph would be:

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on His breast I lean my head,
And breath my life out sweetly there."

Assuredly the Church which has nothing better for a perishing sinner than fraudulent sacraments and the *consolations* of purgatory, cannot be the *Church* in which—

"There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

And in which, alone, the subjects of divine grace may joyfully exclaim: "Thanks be to God, which giveth us the victory, through our Lord Jesus Christ."—1 Cor. xv: 57.

"The Pope In America."

The statement of Pope Pius IX., that "in no country of the world was he so much Pope as in America," is revived by the Roman Catholic press as more true to-day than it was when first made, more than a dozen years ago. We find the statement exultingly repeated in the New York *Catholic Review*, April 7, 1889, fifth page, third column.

Letter from Paul Le Clair.

BALTIMORE, April 5, 1889.

DEAR BROTHER O'CONNOR:—I thank you for what you say as to Dr. Booth's opinion of Paul Le Clair's articles. I take it as a very high compliment, for the most effective assaults on the Romish system are those of intelligent, well-informed converted Catholics.

The average Protestant antagonist of Rome is not fully prepared for the contest. And I am often surprised at the utter deficiency of some of my brethren when they undertake to discuss the Romish question. I am satisfied that their education in that branch of polemics has been seriously neglected. To engage in that controversy with any prospect of success requires special opportunities of personal information and long continued, and careful, and prayerful study of the profound and complicated questions involved, everywhere bearing the semblance of truth; but in their conclusions utterly subversive of the precious Gospel of Christ.

I do not remember telling you that at the Roman Catholic (Jesuit) Seminary, where I was educated, I had the opportunity of learning Romanism without becoming a professed Romanist. I studied the catechism, often attended mass, and associated a great deal with the Catholic boys and others. Indeed, my most intimate early friends were Catholics. Then, when I became a Christian and entered upon the study for the ministry, my attention was especially called to the Papal question by my pastor, Rev. Dr. B———. And, now, for more than forty years I have paid special attention to the subject, contrasting "Trent" with the Gospel of Christ. PAUL LE CLAIR.

LITERARY NOTICE.

[All works noticed in these columns can be had at this office at Publishers' prices.]

Romanism and the Reformation From the Standpoint of Prophecy; by Rev. H. Grattan Guinness. 12mo., 390 pages, handsomely bound in cloth, price \$1.50. A. C. Armstrong & Co., New York.

In the preface to this admirable work the author says:

"The Reformation of the sixteenth century, which gave birth to Protestantism, was based on Scripture. It gave back to the world the Bible; it taught the Scriptures; it exposed the errors and corruptions of Rome by the use of the sword of the spirit; it applied the prophecies, and accepted their practical guidance. Such Reformation work requires to be done afresh. We have suffered prophetic anti-Papal truth to be too much forgotten. This generation is dangerously latitudinarian—indifferent to truth and error on points on which Scripture is tremendously decided and absolutely clear."

The contents of this volume include chapters on:

- "The Daniel Foreview of Romanism."
- "Paul's Foreview of Romanism."
- "John's Foreview of Romanism."
- "Interpretation and Use of these Prophecies in Pre-Reformation Times."
- "Interpretation and Use of these Prophecies in Reformation Times."
- "Interpretation and Use of these Prophecies in Post-Reformation Times."
- "Double Foreview of the Reformation."

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WE HOPE FATHER McGLYNN'S LECTURE on "The Public Schools and their Enemies" will be widely read. Copies can be had at this office at two cents each, 500 copies for \$6.00, and 1,000 copies for \$10.00.

KIND WORDS.

From the *Baltimore Methodist Protestant*, May 8, 1889:

THE CONVERTED CATHOLIC is full of important information acent the anti-Romish movement of our country, and within the Church of Rome itself. It has much to say about the Nun of Kenmare who, in a letter under date February 16, 1889, says: "I have left the Roman Catholic Church some time since; but there were reasons that made it advisable for me not to say so publicly for a time." This settles an important point, and may lead to further developments of which THE CONVERTED CATHOLIC will no doubt be the medium of publicity.

* *

From the *Free Methodist*, Chicago, Ill., May 8, 1889:

THE CONVERTED CATHOLIC is doing a work which no other publication can do. Its editor is himself a converted Roman Catholic priest, and well knows the system he antagonizes—its character, methods and spirit. He is one of the men who left the Roman Church before he was utterly demoralized by its unholy, secret, demoralizing system. He is a zealous, talented advocate of the truth, and his utterances are authoritative. Many Roman Catholics have been converted to evangelical Christianity by reading this magazine. James A. O'Connor, publisher, 60 Bible House, New York. \$1.00 per year.

* *

From the *Pacific Christian Advocate*, Portland, Ore., April 24, 1889:

THE CONVERTED CATHOLIC is a monthly magazine designed for the enlightenment of Roman Catholics and their conversion to Christianity. James A. O'Connor, publisher, 60 Bible House, New York. \$1.00 per year. This periodical is in its sixth volume and has been productive of much good. It occupies a field which ought to receive more attention.

* *

From the *St. Louis Central Baptist*, March 21, 1889:

If you want to see the true inwardness of the Roman Catholic system, read regularly THE CONVERTED CATHOLIC.